2: Read E-5 (1935-1939) 1956
FR5 Ngoni FR5

hospitality involved both planning and expense. The Paramount's wife had to keep enough food stocks on hand not only to feed her own large family and household, but also to be able to respond to expected and unexpected guests. The Paramount's personal annual salary at that time was £60, out of which he had to keep his family and household in food and clothes and school fees, and pay for the upkeep of his house. The bulk of the cereals and some of the beans and other vegetables used in his house came from his fields worked by hired labour. Another source of food supply was the market 'custom', a small toll levied on the produce sold in the weekly market, which was paid chiefly in kind and put in the storehouses on the Paramount's *bwalo* to be used to feed his guests.[1]

The Paramount not only gave food and drink to the expected and unexpected visitors to the royal village. From time to time he gave a feast to which the Christians of the congregation of the mission church were invited, as on one New Year's Day when I was staying there. He gave a feast to all the neighbourhood on the occasion of his daughter's wedding. From time to time he invited all his people to dance *ligubo* or *ngoma* at the royal village and provided beer for all and food for the *alumuzana* and the chiefs and their wives. The organization of these big feasts demanded planning on a generous scale and a large outlay in maize for porridge and meat for relish. No feast at the Paramount's village was complete without meat enough to satisfy everyone.

The visitors, the feasts, the dances, all had their focal point in the royal residence in the royal village. There were two other focal points in the village where large numbers of people came regularly, and made the place where the Paramount lived a centre which brought his people together and brought him before them as their ruler. These were the market and the court-house which also housed his offices.

Before 1939 the market in the royal village was unique in the area for its size and the service which it rendered to the countryside. At any one time on a Saturday there would be 600 to 1,000 people present. In 1938 a second market was opened by the Paramount at Nsipe at the southern end of his territory. They were definitely his markets in that he allotted space for them; fixed the days on which they were held; controlled the policing of the market and the strangers' huts where sellers arriving overnight could sleep; fixed the prices according to seasonal variations in supply; and, as we have seen, collected 'custom' in lieu of rents for sites. The market at Maganga served an area extending roughly 15 miles to the east, 15 to the west and 10 miles to the north and south. It stretched in the east to below the escarpment whence came bamboo and

[1] An average weekly amount of custom reckoned over several weeks was 10*s.* in cash, and a quantity of bananas, sugar-cane, vegetables and cereals amounting to two sackfuls and sometimes three. The cash was levied on meat, 1*s.* 9*d.* per cow, 1*s.* 6*d.* per goat or pig; and on mats, baskets, etc. at roughly 1*d.* in the 1*s.*

2: Read E-5 (1935-1939) 1956
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443 438 sugar cane, and fish from the lake. From the west came sellers of foodstuffs, mainly maize and vegetables, from the villages in Portuguese territory. Whether by accident or design the sellers took up their stands in the market-place on the side to which they first came. Thus on the east side were the fish-sellers, who had carried their fish up the two escarpments from the lake during the night. Near them were the sellers of bamboo and bark-rope, reed and raffia mats, baskets of all kinds, wooden spoons and hoe handles. The vegetable sellers mostly from Portuguese villages were on the western edge of the market. In the centre under some trees were the butchers selling meat and cutting up the cattle, pigs and goats which they had killed in the early morning. Pottery was in another section, thread for bead-work and grass hats and bangles in another. On the edge of the market site were the Indian stores where, on market days, people with cash in hand from their sales bought cloth and had it made up by the tailors sitting with their sewing machines on the verandahs of the stores.

The Paramount's early life and marriage

613 The officials surrounding the Paramount in the central kingdom were aware that he had begun his rule under difficulties owing to the death of his father. Two texts on this follow, the first by the *induna* of the royal village, Kalilombe Mbewe, and the second by Ishmael Mwale the treasurer of the Paramount, neither of them members of trans-Zambesi clans, but both imbued with Ngoni sentiments and sense of values and devoted to the royal clan.[1] The first text emphasizes the action taken by the two big *izinduna* of the Paramount to hide and protect the young heir to the Paramountcy, and to look after the wives of the big house.

¶ Formerly we were on Domwe, and when we left there, we built the first village here and its name was Lizulu. When Gomani I was taken by the Europeans his *izinduna* Cakumbira Ndau and Mambeyu Moyo were here at Lizulu. When Gomani I was taken, his son Phillip Gomani was a young child. He stayed with Cakumbira Ndau, so did the big wives of Gomani I. Other wives of Gomani I went to their own families. Cakumbira took with him from Domwe his own cattle and those of the Paramount. When Gomani I was killed the Europeans did not ask about the child who would enter his place. Later when the people were accustomed to the Europeans, the Europeans asked: 'Who is the child who should enter his place?' And the senior men brought him out from hiding and said 'This is he.' The senior men revealed this because they knew that the war had finished and that he could not be killed.

The text by the treasurer takes up the story from the times when the existence of the heir to the Paramount was made known, and covers

[1] The fathers of both these men had been taken by the Ngoni from near the Kirk Range, and trained as warriors in Songea before returning to Nyasaland to the royal village on Domwe mountain.

3: Read E-5 (1935-1939) 1960
FR5 Ngoni FR5

the older herd-boys when they were discussing 'cattle problems' in the evening. They took them into the kraal and showed them signs of the cattle not being well from the condition of the skin, udders, hoofs and mouth. The older boys were also called to be present if medicine was given to cattle, either some specific known to the owners, or treatment given by a 'specialist' called in, who might have real skill and knowledge about sick animals or be trying his luck with secret remedies known only to himself. The herd-boys were taught to notice the condition of other cattle than the ones of which they had charge, and to report on them. These might be cattle in other villages, or cattle belonging to their father's house 'boarded out' in another kraal according to Ngoni practice. The older herd-boys went with their father and his brothers to local markets where cattle were bought and sold, and listened to arguments about their condition which could make a difference of several pounds in the price they fetched.

When it had been decided in the village to kill a beast, for eating, or for selling the meat, or for a sacrifice, it was usually a young adult who was called to spear the animal. Some young men became adept at planting the spear behind the left shoulder in such a way that the beast dropped dead at once. At times two or more stabs were necessary, but it was a matter of pride and no small skill to succeed the first time. The senior herd-boys, who had driven the animal out of the kraal after separating it from its fellows, stood close round and watched attentively, for the stab had to be both accurate and forceful. The reputation of being skilful at killing a beast, of being a 'one stab' man, was greatly desired by herd-boys. They coveted equally the reputation of being skilful at flaying the beast. With carefully sharpened knives, in a few quick deft strokes, the young men slit the skin, opened it up and began to cut up the carcase. Like assistants at a surgical operation, the senior herd-boys held the knives, lifted a limb, turned back the skin, collected the blood, removed the

/7 cont'd/

IV

353 Inside the house most of the household possessions are kept on the floor. At the back of the hut are the pots of the household,
415 large ten-gallon beer brewing pots, smaller pots for holding the beer when brewed, bowls for drinking beer, wide mouthed pots for washing, small deep pots for cooking porridge and relish, waterpots, ornamented gourds for strong beer, and simple gourd cups for water. With them are also enamel saucepans, basins, mugs, and dishes, and sometimes a kettle. Only the very prosperous have glassware or
[511] china crockery.

323 Pottery is made by women only, and it is not a skill that every
[461] woman possesses. In a village there are usually one or two women who make pots, while a few women have a reputation for good pottery that attracts customers to them from a wider neighbourhood.
[489] Pots are usually sold for money, salt, or in return for bringing twice the amount of clay needed to make the article required. Petrol
[415] and paraffin tins as well as enamel and tinware are also used.

For pot making, clay is chosen from an anthill or marsh, and soaked for three days before being kneaded. The pot is made from a coil, and after smoothing it is ornamented. It is burnt for one day, and may be given a dull black colour by being rubbed with the leaves
[824] of the mbwabwa tree.

285 Hung on the walls of the hut or lying on the floor are the
[353] different baskets owned by the household. Baskets are made by men,
[461] and during the dry season when there is much road repair work to be
[491] done it is common to see three or four men spending their evenings after work on the road in making baskets. These baskets are often
[543] made to order, but the occasional hawker is seen. Large cuboid baskets are used for transporting mealies and grain, shallow baskets of two feet in diameter are used for winnowing flour, and small hemispherical baskets take the place of plates for //8/ porridge. These latter are frequently made in pairs, tied together with a string of beads, so that the second basket acts as a lid for the first and keeps

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463 Other specialised activities carried out in the village, apart from those mentioned, are such things as shoe mending, bicycle repairing, and carpentry. These trades are followed by men who learnt them in Southern Rhodesia and elsewhere, and are carried on as part-time occupations. 443 Village stores are modest affairs, with goods for sale that have been bought retail from Indian traders in Fort Jameson, and have been brought out to the village on bicycle. Larger stores on the main roads may be able to buy wholesale, and may employ a tailor making up cloth bought in the store. Shops called in the vernacular "hotels," where tea and scones are sold and perhaps bread, also lie on the main roads.